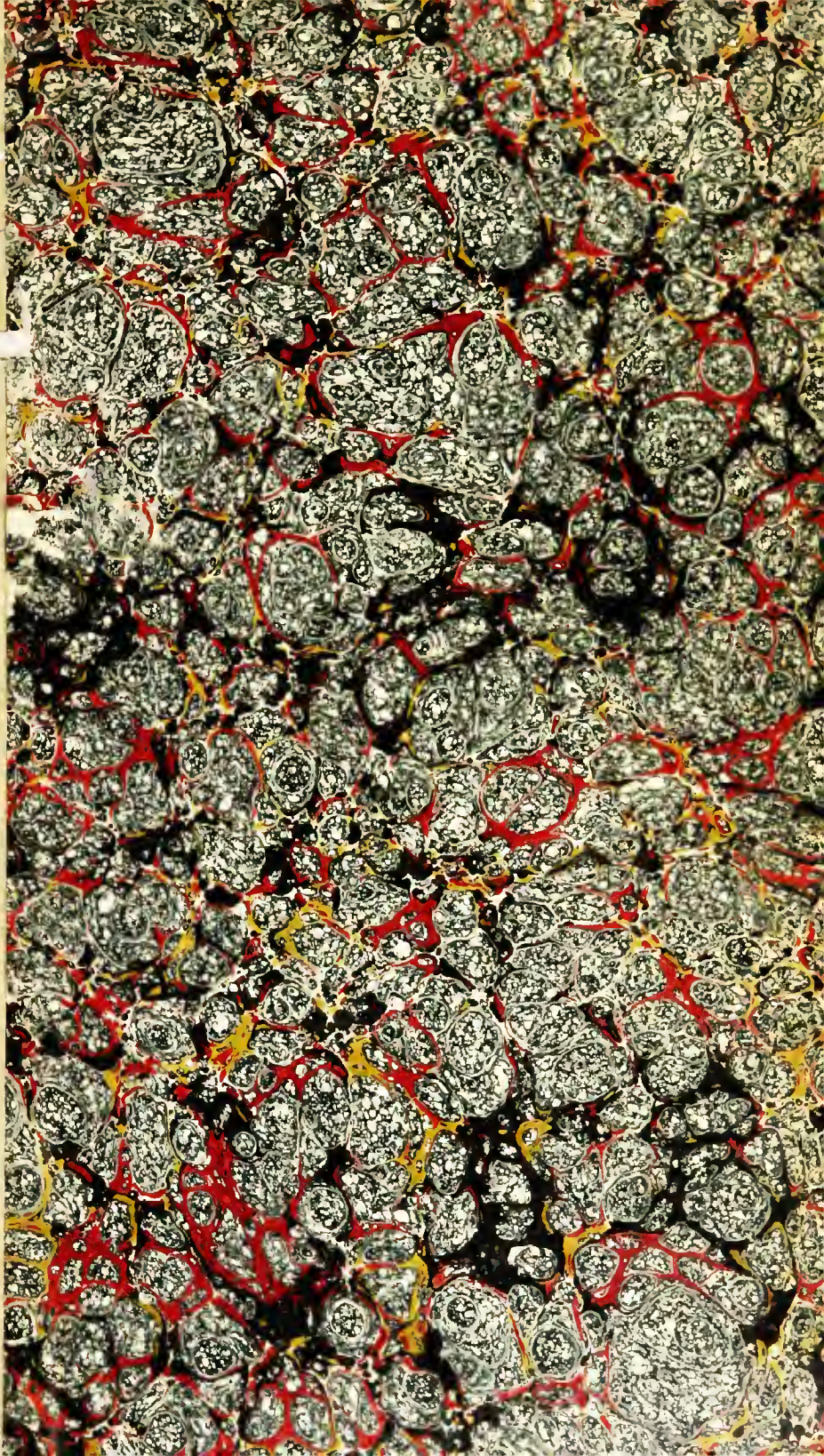
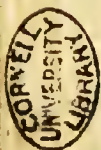


De consuetudine monachorum.

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FRAGMENT  
OF  
ÆLFRIC'S TRANSLATION

OF  
ÆTHELWOLD *Saint, bp. of Winchester*  
DE CONSUETUDINE MONACHORUM

AND ITS  
RELATION TO OTHER MSS.  
CRITICALLY EDITED FROM THE MS. COTTON. TIB. A. III.  
IN THE BRITISH MUSEUM.

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DISSERTATION  
PRESENTED TO THE  
PHILOSOPHICAL FACULTY OF THE UNIVERSITY OF LEIPSIC  
FOR THE ACQUISITION  
OF THE DEGREE OF DOCTOR OF PHILOSOPHY  
BY  
EDWARD BRECK,  
OF MASSACHUSETTS.

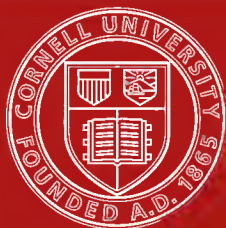
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W. DRUGULIN'S PRINTING-OFFICE.

1887.

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## CRITICAL INTRODUCTION.

The volume<sup>1</sup> from which our original text is taken is a somewhat indiscriminate collection of Anglo-Saxon writings by different authors, and is accordingly described by Wanley in his *Catalogus*, "*Codex antiquus et optimae notae per diversorum manus conscriptus ante Conquisitionem Angliae*". A number of the MSS. contained in the Codex, and among them the text under discussion, are but fragments.

### DESCRIPTION OF TEXT.

The Anglo-Saxon text of *De Consuetudine Monachorum* is written upon both sides of three sheets of vellum, small quarto size, each page except the last, containing 25 lines, making altogether 5½ pages. According to the new numbering of the Codex these are 174<sup>a</sup>—176<sup>b</sup> inclusive. The first sheet is slightly larger than the two others, and shows evidence of considerable exposure in its rough edges and discoloured appearance, being quite brown in hue. The other two leaves have the appearance of having been cut by rule, are light gray in colour, and are in every way better preserved.

<sup>1</sup> Cotton. Tib. A III.

There are no illegible words in the whole MS., a possible exception being the word *eawfæstlice* in line 76.

The ink is dark brown, but the capital letters show traces of having been originally vermillion.

A number of words have been underlined by a later hand, probably by Sir R. Cotton, (his autograph being at the bottom of the first page,) or some other modern examiner. The underlining occurs in most cases where the syllables of a word are somewhat separated, and indicates that the syllables so underlined are to be taken together as one word; as, for instance, *nead-behefre* in line 7, and *gemetegunga* in line 25.

The MS. begins at the very top of the first page without introduction or superscription.

## TRANSCRIPTIONS OF THE TEXT.

There are two copies of the Text extant. The first is in volume No. 552 of the Harleian Library in the British Museum, and is from the hand of one of Archbishop Parker's secretaries, as we see from Wanley's description of the volume in the Catalogus, page 307: "*Codex Charteceus in Quarto minori ab Amanuensi quodam Matthaei Parkeri Archiep. Cant. exaratus*;" This copy is on the whole not a very reliable one, as the scribe has allowed himself great latitude in transcribing, and has occasionally made deliberate mistakes, such as writing *aftrehte* for *astrehte*; *wuman* for *wunian*; *efenlætunge* for *efenlæcunge*; *wreten* for *precen*, etc. Saxon letters are used excepting the Latin *g* and *t*; the *i* is dotted; and an arbitrary punctuation is employed. The scribe writes *i* for *y*, and vice versa, and misspells numerous words. Abbreviations are usually filled out.

The second copy, more to be relied upon than the first, is found in the volume Junius 52 II of the Bodleian Library at Oxford, a codex consisting of copies from the hand of Junius our text standing second therein.

Junius generally uses Saxon letters, excepting in Latin words where pure Latin characters are employed. He interchanges þ and ð quite indiscriminately, using either character at the beginning, end, or in the middle of a word. Y and i are also often interchanged, and there are also a few mistakes in copying to be found. Abbreviations are usually filled out, but twice he abbreviate where the text does not.

## SOURCE.

### RESEARCHES OF OTHERS.

Our fragmentary MS. is thus described in the Table of Contents at the beginning of Volume Tib. A. III, "*Consuetudo Monachorum per Athelwardum Epum. Saxonice*"; and Wanley in his *Catalogus* (p. 199) calls it, "*Æthelwoldus de Consuetudine Monachorum. Saxonice*".

Upon the blank half of the last page of our text is a note which Wanley (*Cat.* p. 307) says seems to be by John Joscelin, which reads as follows: "*Liber de consuetudine Monachorum qui est aut idem quem Æthelwoldus Winton. Episcopus cum Coepiscopis & Abbatibus tempore Eadgari regis Anglorum collegit (de quo mentionem facit Ælfricus Abbas in Epistola ad Egneshamenses fratres) aut certe ex eodem est desumptus. J.*"

According to Wülcker<sup>1</sup>, Wanley mentions three MSS.: 1. Corp. Chr. Coll. Camb. No. 265; 2. Cotton. Tib. A. III, London; 3. Codex of Sir Simon d'Ewes<sup>2</sup> (now in the Harleiana, No. 552); and 4. a copy of the Cottonian MS. by Junius (Jun. 52) at Oxford.

The reader will recognize in No. 2 our original fragment, and in Nos. 3 and 4 the copies already described.

Dietrich<sup>3</sup>, speaking like Wülcker of Ælfric's works, also mentions our original Cottonian text, and the two copies of it. He mentions, besides, the MS. No. 265 of the Corp. Chr. Coll. Cambr. Library, and is not certain as to its character, but evidently considers it to be identical with our Cottonian text, in which inference he was wrong, as will be shown.

A. Schröer is the only one who has published the Cottonian text (in the *Englische Studien*, IX B., 2. Heft). He attempts however no critical exposition of the MS., and is evidently, like

<sup>1</sup> Grundriss z. Geschichte d. Angels. Litteratur, III, § 558.

<sup>2</sup> I cannot say just when this MS. was added to the Harleian Library, but it was at all events not long ago.

<sup>3</sup> Zeitschrift für die histor. Theologie, Jahrgang 1855, IV. Heft, S. 541.



his predecessors, ignorant of the existence of the MS. at the beginning of volume Tib. A. III, which furnishes the key to the whole question. This MS., the original "De Consuetudine Monachorum" of Æthelwold, I shall speak of at length below. Schröer was, however, the first to examine the Corp. Chr. Coll. Cambr. MS., and to point out that the connection between it and the Cottonian text was by no means a direct one. He says further, "Da wir von Æthelwold's genanntem werke nichts näheres wissen, können wir freilich auch über die autorschaft dieses angeblichen auszuges nichts bestimmtes sagen . . . . Es soll zwar eine ausgabe desselben durch Buckley beabsichtigt worden, doch findet sich von einer solchen weder in Oxford noch in Cambridge oder London irgend eine spur." This edition of Buckley's was never published.

## RESULTS OF MY OWN RESEARCHES.

The first result was obtained by personal examination of the Cambridge MS. (C. C. C. No. 265) which showed this to be a Latin letter of Ælfric's, thirty-one pages in length, the first two of which I print at the end of this essay.

It is fully described by Ælfric himself in the introduction as an Abridgment of Æthelwold's "Liber Consuetudinum", compiled, with certain additions from Amalarius's writings, for the monks of Ensham.

As this epistle of Ælfric's is in Latin, my next step, in order to discover the connection between it and our Cottonian text (which by no means appeared on comparison of the two alone), was to discover Æthelwold's work "De Consuetudine Monachorum" the book from which Ælfric's Abridgment was compiled.

That this searched-for work could not be the Benedictine Monastic Rule published by Schröer<sup>1</sup> was evident from a mere examination of Ælfric's letter, the subject-matter being so different in nature and arrangement as to make this impossible.

<sup>1</sup> Die angels. Prosabearbeitungen der Benedictinerregel, in der Bibliothek d. angels. Prosa. Zweiter Band. 1885.

In the MS., however, which occupies the *first* place in volume Tib. A. III. of the Cottonian Library, I am convinced that I have discovered the “*De Consuetudine Monachorum*” of Æthelwold from which Ælfric’s epistle was compiled; and the connection between Ælfric’s epistle and the Anglo-Saxon MS. which forms the subject of my essay was clearly established by the discovery that the Anglo-Saxon Fragment was nothing more than a literal translation of one half of the first chapter of the newly discovered “*De Consuetudine*”, which is a work in twelve chapters, with a preface, table of contents, and an after-note, all furnished with an interlinear Anglo-Saxon gloss in 10<sup>th</sup> century West-Saxon dialect, somewhat older than the time of Ælfric.<sup>1</sup>

Wright<sup>2</sup> in speaking of this work, attributes it to Dunstan. He says: “Of Dunstan’s theological writings, that which is best known is a modification of the Benedictine Rule, made for the English monks, and accompanied with an Anglo-Saxon interlinear version, to render it more generally useful. The Latin text of this treatise has been printed.”<sup>3</sup> He gives a specimen of the text with the Anglo-Saxon gloss from Fol. 23 of Tib. A. III. Wright gives us no reason for thinking that the MS. is by Dunstan. In all probability, knowing that Dunstan did prepare a somewhat similar work, he fixed upon this MS. as the work in question, it being in the dialect of Dunstan’s time. It is open to anyone to share Wright’s conclusion, but for my own part I confidently attribute the work to Æthelwold, upon the authority of Ælfric’s Abridgment of it, in the preface to which he distinctly says that Æthelwold was the author; therefore those who doubt Æthelwold’s authorship must also doubt that Ælfric compiled his Abridgment from this work. I can only say that although Ælfric’s extract is freely done and by no means anything like a mere

<sup>1</sup> To prevent confusion I shall hereafter speak of this MS. as the *De Consuetudine Monachorum*, thus clearly distinguishing it from the Anglo-Saxon *Fragment* (the subject of my essay), and Ælfric’s Latin *Abridgment*, or epistle, in the Corp. Chr. Coll. Camb. Library.

<sup>2</sup> *Biographia Britannica Litteraria*, p. 459.

<sup>3</sup> I do not know this edition.

translation of the *De Consuetudine*, nevertheless it treats of the same subjects, and a careful comparison of the two works does not compel me to hesitate a moment in pronouncing these doubts groundless.<sup>1</sup> I therefore call the Fragment, of which I treat, a Translation of half the first chapter of Æthelwold's *De Consuetudine Monachorum*.

## AUTHORSHIP.

That Ælfric was the author of the Anglo-Saxon Fragment is taken for granted by Dietrich because he supposed it to be identical with Ælfric's Abridgment, but so far as I know there are no historical proofs at all of Ælfric's authorship. We are thus thrown upon textual proof alone, and upon this authority I am still of the opinion that Dietrich's supposition was correct.

In the first place Dietrich himself, certainly an excellent authority, personally examined the Fragment at the British Museum, as he says<sup>2</sup>: "Nach Einsicht der Hdschr. auf dem brit. Museum konnte mir nicht zweifelhaft sein, dass darin nur Aelfriks Auszug vorliegt für Anfänger." He has, of course, through ignorance, confounded the MS. with Ælfric's Abridgment (not having seen this latter) but his judgment that the Fragment is from Ælfric's hand is just as patent as if he had known all the facts of the case.

The Fragment is, moreover, plainly in the Ælfrician dialect and manner with the exception of a few phrases seemingly foreign to the Abbot's style; but these are amply accounted for when one remembers that the Fragment is a *literal translation* which, of course, must have had the effect of cramping the style more or less, and rendering it less characteristic of the translator than that of a work of his own original composition.

<sup>1</sup> The Preface to the *De Cons. Mon.* speaks in the name of King Eadgar, and Ælfric calls his Abridgment, "haec pauca de libro consuetudinum quem Sanctus Athelwoldus . . . tempore Eadgari . . . collegit." This identity of date is at all events no objection to my assumption.

<sup>2</sup> *Zeitschrift für d. hist. Theologie.* Jahrg. 1855. IV. Heft, S. 541.

Nevertheless we do find a number of words and expressions in the Fragment which are very characteristic of Ælfric, such as in line 1, endebyrdnyss; line 7, mid eadmodre þenunge; lines 10 and 44, eornostlice, introducing a sentence; line 41, onbyrdnyss; line 54, mid eadmodnyss; line 72, eac swylce; line 79, endebyrdlice, etc., etc.

I may here also call attention to the spelling and to the latinization of the Anglo-Saxon which we find at least twice independent of the original Latin source.

For these reasons the work seems to me so much like Ælfric's that I feel justified in ascribing it to him. It certainly is either a product of his own hand, or that of some one of his contemporaries, or perhaps pupils.

Those who prefer this less bold judgment are certainly welcome to it.

### DATE OF PRODUCTION.

Dietrich, in his excellent and indeed standard article on Ælfric in the *Zeitschrift für die historische Theologie*,<sup>1</sup> fixes the date of Ælfric's Latin Abridgment at about 1005. His reasoning is so clear and convincing that I give it entire. He says: "Die nächste Veranlassung Etwas zu schreiben, die Aelfrik überall sorgfältig abgewartet zu haben scheint, mag nach mehreren Jahren erwünschten Stillschweigens der Unterricht der Mönche von Egnesham im Klosterdienste gewesen sein, jener Auszug aus Ethelwolds *liber consuetudinum*, der nur angelsächsisch vorhanden ist."<sup>2</sup> Æthelwold, der sonst nur *benevolus et venerabilis praesul* heisst, führt hier den Zusatz *sanctus*. Die Schrift gehört also jedenfalls nach 996, und Wright bestimmt ihre Entstehungszeit ungehörig auf frühere Zeit, 991—994. Sie ist offenbar noch später entstanden. Denn Elfrik, der sich hier zuerst Abt nennt, be-

<sup>1</sup> Jahrgang 1856. II. Heft. S. 234.

<sup>2</sup> It will be kept in mind that Dietrich was acquainted only with the *introduction* to the Abridgment, and supposed the Abridgment itself to be in Anglo-Saxon, thinking it was identical with the Cottonian Anglo-Saxon Fragment.

gründet die Nothwendigkeit eines Unterrichts in der Klosterregel damit, quia nuper rogatu Aethelmeri ad monachicum habitum ordinati estis.<sup>1</sup> Nun aber hatte der Laie Aethelmer nicht eher über das aus Klerikern bestehende Kloster Etwas zu „bitten“ d. h. als Patron zu bestimmen und von der geistlichen Behörde zu verlangen, als bis er durch seine Stiftung der Patron geworden war. Glücklicherweise ist nun die Stiftungsurkunde des Klosters erhalten, wonach es Aethelmer ertauscht, reich begabt und vitae regularis monachos (d. h. Benedictiner) ibi constituens unter seine väterliche Obhut stellt und von bürgerlichen Lasten befreien lässt. Sie trägt die Jahrzahl 1005. Mithin ist in oder sehr bald nach diesem Jahre die kleine Benedictiner-Anweisung Elfriks geschrieben.”

The date of the Abridgment being thus fixed, it follows that the Fragment (Tib. A. III. fol. 174) can not have been composed far from this year, 1005; the only question being as to whether it was written before or after the Latin Abridgment for the Ensham monks. It seems to me that the Fragment was written *first*.

One objecting to this judgment may ask: “Is it not probable that Ælfric, had he written the Anglo-Saxon Fragment before his Abridgment, would have made some mention of the fact in his introduction to the Abridgment?” I must certainly answer, no, considering that the Fragment is only an hurried translation of not quite half of one chapter of an extensive work — a translation hardly begun but to be abandoned in favour of a more important work, as will be seen in the following paragraph.

## THEORY OF THE ORIGIN OF THE FRAGMENT.

Upon examination of the Anglo-Saxon Fragment it will be seen that the first five pages are written fully to the bottom, while the sixth and last contains only 16 lines, leaving nearly the whole lower half of the page blank; and that, furthermore, the

<sup>1</sup> See the first page of the Latin Abridgment printed at the end of this essay.

scribe breaks off in the middle of a sentence, the Latin original having: "Qua expleta post orationem dominicam intercanitur psalmus: In te domine, speravi ·II· consequentibus precibus et orationibus."<sup>1</sup> Then begins a new sentence, "Quibus finitis, etc." From this I conclude that the author, who had abundant room on the page to finish at least the sentence begun, *intentionally left the Fragment incomplete, as we have it.*

Ælfric, in my opinion, seeing the necessity of his monks for some written rule by which they might order their lives, decided to provide them with a translation<sup>2</sup> of Æthelwold's "De Consuetudine Monachorum", and the result of this decision was the Fragment of which I am treating. But after he had made this beginning he abandoned the plan in favour of making an Abridgment of the De Consuetudine, instead of a mere translation; and among his reasons for so doing were probably the following: He wished to provide the newly ordained monks who were not yet accustomed to the severe monastic discipline, with something shorter and more elementary than the long De Consuetudine, as he himself says in his preface to the Abridgment: "sed nec audeo omnia uobis intimare quae in Scola eius (Athelwoldi) degens multis annis de moribus seu consuetudinibus didici; etc." But he offers them "haec pauca de libro consuetudinum quem Sanctus Athelwoldus . . . . tempore Eadgari felicissimi Regis Anglorum undique collegit, etc.", " . . . addens etiam aliqua de libro Amalarii Presbiteri." By doing this he was enabled to offer them a far more practical guide, freed from all unnecessary matter, and more fitted to their particular wants as he knew them; and he secured in addition the opportunity of making other suggestions taken from the writings of Amalarius, and, in all probability, from his own experience. This accounts for the very free style of his Abridgment, as he absorbed the matter of the De Consuetudine and wrote out the gist of it, not at all in the order of the original, and wove much foreign matter into his work.

<sup>1</sup> De Consuetudine Monachorum, Cott. Tib. A. III, fol. 8<sup>a</sup>.

<sup>2</sup> Ælfric, an inveterate translator, in want of a guide of this kind, naturally turned first to the celebrated work of his revered master.



Another fact which may have influenced him in abandoning the literal translation was that the *De Consuetudine* was already provided with an interlinear Anglo-Saxon version, which, although in slightly earlier dialect than that of 1005, yet offered no difficulties in reading to the Englishman of that period.

MS. COTTON. TIB. A. III.

Fol. 174 et seq.

I prefer to print the Fragment exactly as the ancient parchment has preserved it for us, correcting only the palpable mistakes of the scribe, and sometimes supplying a commoner form for one rarely met with, as in lines 21, 37, 79, and 104. I may, however, call attention to a few peculiarities of the text.

The following mistakes in orthography give evidence of the hurried manner in which the scribe did his work.

Line 35, oðra biddenda broðra, for oðre biddende broðru.

„ 65, þære, for þær.

„ 70, andfealdlice, for anfealdlice.

„ 92, eal, for eallum.

„ 100, scola, for scolu or scole.

A wrong translation will be found in line 141, þas twegen sealmos, where the Latin text gives but one psalm to be sung twice.

There are numerous anomalous cases of imitation of Latin constructions, especially of the ablative absolute, as in line 43, criste getyðigendum, for Christi annuente gratia; line 79, heom eallum sittendum, for residentibus cunctis; line 80, singendum fiftynum sealnum, for cunctis . . . canentibus quindecim psalmos; and lines 84, 86, 88, 108, and 136 also contain imitations of the abl. abs. In fact the scribe finds this construction so convenient that he once (in line 83) translates a Latin present part. flectentes genua, by the dative absolute = gebigendum heora cneowum.

Line 53 offers an imitation of another Latin construction: þæt þu geunna me þurhwunian, for ut concedas mihi . . . peragere. Line 120 contains another: Ðæt gif hit byþ geendod, for Quod si . . . finitum fuerit.

These constructions evidently arose from the translator's desire to be as concise and literal as possible; and had the translation been finished, it is probable that much therein would have been revised and corrected. The only *accents* in the Fragment are, line 16, agýnne; line 74, ágánne; line 90, over the Latin té; and line 92, cwéne.

Y has its dot in every case except one (line 17, twyon, evidently an oversight on the scribe's part).

As to *abbreviations*, J invariably stands for and, and þ is almost invariable for þæt. A *dash* is always found over a syllable where a letter or letters are omitted. When the scribe is writing Anglo-Saxon the dash always denotes the omission of an m or n, but in a Latin word it often indicates the omission of other letters, as in line 133, qs dne, for quaesumus, Domine.

A word or letter omitted through oversight is written in above the line with a sign like an elongated comma below it, as in lines 49, 54, and 125. The only interpolations worth mentioning are, line 15, Benedictes; lines 45, 46, and 47, the Latin headings of the penitential psalms; lines 127—128, þaræfter . . . pater noster; lines 131—132, et sororum . . . pace. Usually only the leading words of the original's Latin prayers are given; another proof of hurried work.

## THE DE CONSUETUDINE MONACHORUM.

(Cotton. Tib. A. III. Fol. 6<sup>b</sup> et seq.)

I print the original Latin text parallel with the Fragment for the sake of easy comparison, and have added the older interlinear version for the same reason, as such a comparison of the three versions cannot fail to be of great interest to the student of Anglo-Saxon. It will be kept in mind that the De Consuetudine, of which only half of the first chapter is here given, is an extensive work in twelve chapters. There is a copy of it (omitting the interlinear Anglo-Saxon) in the British Museum, Harl. No. 552.

THE PREFACE  
TO THE DE CONSUETUDINE MONACHORUM.

(Cotton. Tib. A. III. Fol. 3—6.)

This Preface, in which Æthelwold gives an interesting account of King Eadgar's exertions in the cause of the church, I print immediately after the two parallel texts for the purpose of offering further opportunity for comparison, and to give the reader a better idea of the character of Æthelwold's work, the *De Consuetudine Monachorum*.

THE LATIN ABRIDGMENT.

(Corp. Chr. Coll. Camb. No. 265.)

This epistle of Ælfric's is thirty-one pages long, and as its connection with the Cottonian Fragment is somewhat remote, I print only two pages, including the historically important preface, in order that the reader may receive an idea of the character of the work. It is to be hoped that both this work and the *De Consuetudine* will some time find an editor, who, in preparing them for publication will be amply rewarded by the interest and importance of the task.

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FRAGMENT  
OF ÆLFRIC'S TRANSLATION OF ÆTHELWOLD'S  
"DE CONSUEITUDINE MONACHORUM".

Cod. Cotton. Tib. A. III.

F. 174<sup>A</sup>.

- 1 Her ongynð seo endebyrdnyss. hu munecum ge-  
rist to healdenne þone regollican þeaw geond  
þæs geares embryne on dægðerlicum dagum.  
I on nihtum. A kalendis octobris synd
- 5 to nimene ealle anginnu eawfestlicra þeawa  
mid godes fultume. þe synd to healdenne  
mid eadmodre þenunge. I nead-behefe.  
on þam regollican gewunan. I haligra fæde-  
ra efenlæcunge. ægðer ge gastlice. ge tidli-
- 10 ce. þus hi beon agunnene. Eornostlice  
her sy gehealden seo ned-behefe þeaw þæs  
halgon regoles mid þære mæstan gymene  
ge on lytton þingon. ge on micglum. fram  
eallum under-þeoddum þam haligan ioce.
- 15 Benedictes regoles. þeah þe ænlypige ænigne  
oðerne agýnne. nates-hwon him ne sy ge  
þafod. for-þam-þe buton ælcum twyon. ne  
þurh-wunað naðing trum oððe strang  
þam þe þolað cristes bletsunga. þæs æl-
- 20 mihtigan scyppendes. I begymendes ealra  
gesceapenra þinga mid rihtwisre gemetegunga.
- For-þy ma sceal on ælcere tide  
on nihtlicum timan. þonne se broðer  
arist of his bedde to þam godcundlican
- 25 weorce. ærest he onsette him sylfum þ̅ tacn

All the hyphens in the text are my own.

Saxon *p* and *g* are usually employed even in Latin words of this text.

4 kalendis . . . there is a Saxon *r* at the end of this word, but usually the scribe uses the Latin *f* even in Saxon words.

13 lytton þingon, the endings mark the unsettled state of the language during this period of incipient disintegration.

15 MS., Benedictus. 21 MS., rihtwisra.

ÆTHELWOLD'S DE CONSUETUDINE  
MONACHORUM.

Cod. Cotton. Tib. A. III.

Fol. 6<sup>b</sup>.

INCIPIIT ORDO QUALITER DIURNIS SIUE NOCTURNIS HORIS  
REGULARIS MOS A MONACHIS PER ANNI CIRCULUM OBSERUARI  
CONUENIAT.

Fram

æwfæstra

þeawa drihtnes

A KALENDIS ENIM OCTOBRIS RELIGIOSORUM MORUM DOMINI  
gefultumigendre gyfe anginn to nimenne ealle þa gewunan regul-  
OPITULANTE gratia exordium sumendo. omnia quæ usu regu-  
licum ⁊ haligra fædra geefenlæcunge gastlice obbe lichamlice  
lari et sanctorum patrum imitatione spiritualia siue corporalia  
mid eadmodre neodfulre to donne synd þenunge mid bletsunge syn on-  
humili ac necessario agenda sunt officio cum benedictione in-  
gynnenne. her witudlice mæstre ware þeaw ofer neod sambe  
choentur. Hic igitur maximi muniminis mos pernecessarius tam  
on lytlum þingum sambe on micelum ælice fram eallum geoece regulæ  
in modicis rebus quam magnis. legitime. a cunctis iugo regulæ  
under-þeoddum singalre si gehealden heordrædene þeahþe gif syndrige awiht  
deditis iugi teneatur custodia etiam si singuli quip-  
onginnan nateshwon si betwux asend naht buton twyn  
piam inchoauerint. minime intermittatur. Nihil procul dubio  
trum obbe strang þurhwunaþ þæt æle scyppendes ⁊ rihtum  
firmum ualidumue permanebit, quod cuncti creantis ac iusto  
gemete gesceapenre begymendes cristes bletsunge þolaþ  
moderamine creata gubernantis Christi benedictione carebit.  
⁊ on eallum timan nihternum tidum þonne to weorce godcundum of  
ideoque omni tempore nocturnis horis, cum ad opus diuinum de<sup>1</sup>  
bedde aris se broþer ærest him tacn þære halgan rode  
lectulo surrexerit frater, primum sibi signum sanctæ crucis

<sup>1</sup> MS. di.

- þære halgan rode. þurh clypunge þære hal-  
gan þrynnesse. siððan he singe þæt fers. *Domine*  
*labia mea aperies. eal. syððan þone sealm.*  
*Deus in adiutorium meum intende eal. mid*  
30 *gloria patri. þonne for-sceawige his lichā-*  
*lice neode. gif he heþearf. on þære tide. I*  
*singe he þone sealm. Ad te domine leuauī ani-*  
*mam meam eal. mid miccelre arwurðnyse.*  
*I warscype. efstende to cyrcean. swa þ he ne*  
35 *lætte oðre biddende broðru. I þonne asende*  
*he his bene to drihtne mid gebigendum*  
*cneowum. on gepæslicre stowe. I on wune-*  
*licre. swyðor on gepance. þonne on muðe.*  
*swa þ his stefne þurh-fare þæs mild-heortan*  
40 *drihtnes earan. fremfullice þurh mic-*  
*cele onbrydnysse his mode. I his synna*  
*gepæncednessa. I he begyte ealra his synna*  
*forgyfennyssa. criste getyðigendum.*  
*Eornostlice on þam forman gebede he singe*  
45 *þa pry seofan penitenciales psalmos. Domine*  
*ne furore tuo arguas me. Beati quorum.*  
*Domine ne in furore tuo. mid pater noster.*  
*þingiende for him sylfum ærest. æfter þy-*  
*sum he bidde þis gebed. Gratias. þ ys. Eala þu ælmih-*  
50 *tiga fæder. ic þancige þe. þu þe gemedemedest*  
*met to gehealdene on pissere nihte, ic bidde*  
*þine mildheortnyse mildheorta drihten.*  
*þ þu geunna me þurh-wunian þone towear-*

26 þære, first word of Fol. 174b.

35 MS., oðra biddenda broðra.

37 MS., gepæslicra stowa . . . . wunelicra.

41 MS., synne, but the scribe probably meant the plural, as in the Latin.

49 þ ys . . . written over the line in the MS.

51 me, first word of Fol. 175a.



on asetete þurh haligre þrynnesse gecigednesse syþþan cweþe ꝥ  
 imprimat<sup>1</sup>, per *sanctae* trinitatis inuocationem. Deinde dicat  
 fers þar æfter þone sealm  
 uersum: *Domine* labia aperiēs. Dehinc psalmum: *Dominus* in-  
 ealne mid þonne besceawige him  
 adiutorium meum intende, totum cum *gloria*. Tunc prouideat sibi  
 lichamlice gecyndes neode gif on þære tide he behofige 7 swa  
 corpoream naturae necessitatem si ipsa hora indiguerit, et sic  
 to circean ofstende he singe þone sealm  
 ad oratorium festinando psallat psalmum: Ad te *domine* leuauī  
 mid healiere arwyrþnyssse 7 wærnyssa ingangende þæt  
 animam meam: cum summa reuerentia et cautela intrans, ut  
 oþre gebiddende he na gelette 7 þænne gebigedum cneowum on stowe  
 alios orantes non impediāt. At tunc flexis genibus in loco  
 gedafenlicre 7 gewunelicre on drihtnes gesihþe he asende his gebedum  
 congruo et consueto in domini conspectu effundat preces  
 swiþor on heortan þænne on mube swa ꝥ hys stefn þurh micle modes  
 magis corde quam ore<sup>2</sup>, ita ut illius uox per magnam animi  
 onbryrdnyssse 7 synna hys gemunicege earan  
 compunctionem et peccaminum suorum recordationem aures  
 mildheortes drihtnes scearplice þuhr-fare 7 scylda ealra  
 misericordis domini efficaciter penetret, ac scelerum omnium  
 cristes geunnendre gyfe forgyfenyssa begyte.  
 christi annuente<sup>3</sup> *gratia* ueniam obtineat;<sup>4</sup>

on þam forman witud gebede singe he bry fymystan  
 IN PRIMA ITAQUE ORATIONE DECANTET TRES PRIMOS  
 dædbote sealmos mid gebede drihtenlicum eal swa on æfter  
 POENITENTIAE psalmos cum oratione dominica, uti in  
 fyligendum for hyre sylfe ærest þingiende æfter þysum  
 sequentibus pro se ipso primum intercedendo. Post hos  
 gebed þiss þancas þe<sup>5</sup> ic do la ælmihtiga fæder þu  
 orationem istam: Gratias tibi ago omnipotens pater qui me  
 gemedemudest on þyssere nihte gehealdan ic bidde miltse  
 dignatus es in hac nocte custodire, deprecor clementiam  
 þine la mildheorta drihten ꝥ þu forgyfe me dæg towyrðne swa  
 tuam, misericors domine, ut concedas mihi<sup>6</sup> diem uenturum sic

<sup>1</sup> MS. inprimat. <sup>2</sup> MS. hore. <sup>3</sup> MS. annuete. <sup>4</sup> obtineat, first word of  
 Fol. 7a. <sup>5</sup> notice accent. <sup>6</sup> MS. michi.

- dan dæg on þinum halgum þeowdome mid eadmod-  
55 nysse. Ƴ todale swa þæt he gelicige ure þyw-  
dom. *per dñm nrm ihm xrm filium tuum.*  
Syððan he gange to þam oþran gebede. Ƴ  
singe þa twegen æftre sealmas. *Miserere*  
*mei deus.* Ƴ *Domine exaudi.* mid pater noster.  
60 Ƴ preces þarto. þingiende. for þam cyngre.  
Ƴ þære cwæne. Ƴ for eallum urum wel-  
dondum. Ƴ inhiredum. mid þissere collectan.

*Deus qui caritatis dona per gratiam sancti spiritus, eal.*

- Syððan he gange to þam þriddan oratione.  
65 þære he singe þa twegen æftemestan peniten-  
tiales sealmas. *De profundis.* Ƴ *Domine exau-*  
*di.* Ⅱ. for eallum geleaffullum forð-gewi-  
tenum. mid þisse collectan. *Inueniant*  
*quaesumus domine animae famulorum famularumque.*  
70 Witodlice hringe me ane bellan anfeald-  
lice oððæt þa cildru in-to cyrcean cuman.  
Eac swylce notigean þa sylfan cild þrym-  
fealdum oratione. þonne hi beon inn  
ágánne. þæt seo arwurðnyss þære haligan  
75 þrynnysse sy gehealden. fram eallum ge-  
broðrum eawfæstlice. Soðlice þonne þa  
þreo gebedu beon geendode fram þam cildum.  
þonne hringe me þa oðre stunde. heom

68 MS. þisan, but the original has the singular.

70 MS. andfealdlice.

76 gebroðrum, first word of Fol. 175 b.

on þinū haligū þeowdome dreogan mid eadmodnesse ⁊ gesceade ⁊  
in tuo sancto seruitio peragere cum humilitate et discretione ut  
þe gelicige þeowdom ure  
tibi complaceat seruitus nostra,<sup>1</sup> *per dominum nostrum.*

þanan he cume to oþrum gebede þar filigende twegen  
Inde ueniat ad *secundam* orationem, ubi sequentes duos  
he singe sealmas for cynincg ⁊ cwene ⁊ hiwcuþum mid  
dicat psalmos pro rege et regina atque familiaribus cum  
gebede la god þa soþre lufe gyfa þurh gyfe haliges gastes  
oratione: *Deus* qui caritatis dona *per gratiam sancti spiritus*  
þinra heortum geleaffulra on-asendest syle þeowum ⁊ þeowenum þinum  
tuorum cordibus fidelium infudisti<sup>2</sup>, da famulis et famulabus tuis  
for þam þine we biddaþ miltse hæle modes ⁊  
pro quibus tuam deprecamur clementiam salutem mentis et  
lichaman ⁊ þe eallum mægene hi lufian ⁊ þa þe gecweme synd  
corporis, ut te tota uirtute diligant, et quae tibi placita sunt  
mid ealle lufe hi gefremman  
tota dilectione perficiant. *per dominum nostrum.*

þanan to briddum gebede cumende twegen æftran sealmas  
Inde ad *tertiam* orationem ueniens duos posteriores psalmos  
for geleaffullū forþfarenū he singe mid gebede findan we  
pro fidelibus defunctis decantet cum oratione: Inueniant, *quae-*  
*halsiaþ* sawla ðeowa ⁊ þeowena þinra leohtes  
*sumus*, domine, animae famulorum famularumque tuarum lucis  
eces mid-winnige þa on þysum leohte gesette þine begeaten  
*aeternae* consortium qui in hac luce positi, tuum consecuti sunt  
halignesse  
sacramentum; *per dominum nostrum.*

⁊ oþ þæt witodlice cildra inngan þa cyrcean an on sundron  
Et donec quidem pueri itroeant ecclesiam, unum continuatim  
se gehringed belle  
pulsetur tintinnabulum.

þa eac cildru inagane ⁊ þrynnesse arwyrþnesse fram  
Ipsi quoque pueri ingressi, ut trinitatis reuerentia ab  
eallum æwunga si gehealden þrynenū hi brucan gebede. geendedum  
omnibus legitime teneatur, trina utantur oratione. Finitis  
soplice þrim gebedum fram cildrum si sweged oþer tacn ⁊ stund  
uero tribus orationibus a pueris, sonetur *secundum* signum

<sup>1</sup> MS. noster.      <sup>2</sup> MS. infuisti.

- eallum sittendum on heora settlum ende-  
80 byrdlice. ƿ singendum fiftynum sealnum.  
eal swa hi standað mid þry-fealdre todæ-  
linge. swa swa þa uferan seofan sealmas.  
gebigendum heora cneowum. æfter fif  
sealnum. gewordenre cnucunge fram  
85 þam ealdre. Soðlice betwux þam oðrum  
stundum. ƿ þam geendedum. mid þam il-  
can fiftynum sealnum. ongyunnan hi  
þone uhtsang. geendodum þam uhtsange.  
þonne singan hi twegan sealmas. *Domine* ne in  
90 furore. ƿ exaudiat té *dominus*. ænne soðlice  
for þam cynges synderlice. oðerne for  
þære cwéne. ƿ for eallum inhiredum. mid  
þisan collectan. *Quaesumus omnipotens deus* ut famulus  
tuus rex noster. oðre for þære cwene.  
95 Rege *quaesumus domine famulam tuam*. þridde for  
eallum inhiredum.

79 MS. heore.

92 MS. eal.

sittendum eallum on setlum hyra be endebyrdnesse ⁊ singendum  
residentibus cunctis in sedibus suis, ordinatim atque canentibus  
fyftyne sealmas stæpa sendermælum mid brynum todale eal swa þa æf-  
xvci<sup>1</sup> psalmos graduum singillatim trina partitione uti supe-  
tran seofon bigende hyra cneow æfter fif sealnum gedonū  
riores vītem flectentes genua post quinque psalmos facto  
tacne frā ylðran ongemang soþlice gecnyllendū oþrum stundum ⁊  
signo a priore. Interim<sup>2</sup> autem pulsatis reliquis signis atque  
geendedū mid þam sylfū sealnum hi onginnan þone uhtsang gedonum  
finitis cum eisdem psalmis incipiant nocturnam. Peractis  
nocternum cweþon twegen sealmas ⁊  
nocturnis dicant duos psalmos: Domine ne in furore tuo · i · et

anne gewislice for cingc sinderlice oþerne  
exaudiat te deus. Unum uidelicet pro rege specialiter, alterum  
soþlice for cingc ⁊ cwene ⁊ hiredmannū mid þysum collectum  
uero pro rege et regina ac familiaribus cum his collectis:

we halsiaþ la ælmihtig<sup>3</sup> god ꝥ beow þin cync ure

*Quaesumus*, omnipotens deus ut famulus tuus rex noster, ille  
se mid þinre gemiltsunge onfeng rices gymena mægena eac  
qui tua miseratione suscepit regni gubernacula uirtutum etiam  
ealra he onfo spryttinga mid þam gerysenlice gefratewad ⁊ leahtra  
omnium percipiat incrementa, quibus decenter ornatus et uitiorum  
egesan forbugan ⁊ feond oferswiþan ⁊ to þe þu þe soþfæstnes ⁊  
monstra diuitare et hostem superare et ad te qui uia ueritas et  
lif eart þancfull he mæge becuman gerihtlæc  
uita es graciosus ualeat peruenire, per dominum nostrum. Rege,

drihtne þeowena þine ⁊ gyfe þinre on hyre  
*quaesumus*, domine, famulam tuam, illam, et gratiae tuae in ea  
sylena gemænigfyld ꝥ fram eallum freoh ætsporningum ⁊ tidlicum  
dona multiplica ut ab omnibus libera offensis et temporalibus  
heo na si forlæten fultumum ⁊ on ecum heo gehlissige gesecednyssum  
non destituatur auxiliis et sempiternis gaudeat institutis.

per dominum nostrum.

<sup>1</sup> quindecim, first word of Fol. 7 h.    <sup>2</sup> MS. Iterim.    <sup>3</sup> MS. ælmiht.

*Deus qui caritatis dona.*

Ʒ swa sy gedon on eallum geendedum regol-  
icum tidum. *Æfter þysum sealmum ge-*  
*wurðe sum litel hwil on eallum sumere.*

- 100 swa swa se regol bebyt. Ga seo scolu mid  
heora magistrum to þære gewunelican neo-  
de. Ʒ belifan þa oðre innon cyrcean on heo-  
ra gebedum. butan þam þe þære neode be-  
þurfan. *Æfter þysan folgian æfter-sangas.*
- 105 Ʒ æfter miserere mei *deus.* to-geycean hi twe-  
gen sealmas for þam cynce. Ʒ þære cwene.  
Ʒ innhiredum. *Beati quorum.* Ʒ *Inclina domine.*  
þam geendodum. singan hi þone antemp. be  
þære halgan rode. Ʒ þæræfter ænne be *sancta*  
110 *marian.* Ʒ be þæs halgan arwurðnysse þe  
byð gewurðod on þære andweardan cyrcean.  
Ʒ gif þar nan ne byþ. singan hi be þære cyric-  
halgunga. æfter þyson ys to ganne to þam  
oðran æftersange þæt ys de *omnibus sanctis.*
- 115 singende ænne *antiphonam* to þæs halgan reliquie  
oððe to þam portice. þe he byþ to-gehalgod.  
æfter de *omnibus sanctis.* singan hi for forð-  
farenum. *laudate dominum in sanctis eius* on uhton.  
Ʒ on æfen. *De profundis.*
- 120 Ðæt gif hit byþ geendod be dæges leohte.  
swa swa hit gebyreð. onginnan hi prim-  
sangc. butan ælcere bellan cnelle. soðlice  
gif hit elles byþ. abidan hi dæges. Ʒ þonne  
se belle cnelle. beon hi ealle gegaderode
- 125 to primsancge. siððan æfter þam primsancge.  
singan hi twegen sealmas. þone æftran. *Domine ne*  
*in furore tuo.* Ʒ *Miserere mei deus.* þæræfter.  
*Requiem æternam.* mid *kyrrieleison.* Ʒ *pater noster.*

100 MS. scola. 101 heora, first word of Fol. 176 a. 104 MS. æfter-sanges.  
108 antemp . . . for *antefn* probably, although masculine.

125 notice spelling of primsang here and in line 121; the c of the first  
primsancge in line 125 is added over the word with the sign, . Notice final þ  
in lines 112, 120, 123, rare in this MS. 126 singan, first word of Fol. 176 b.



PRO REGE ET REGINA AC BENEFACITORIBUS.

*Deus* qui caritatis reſq̄: inpreceð: folio. Et sic finitis  
eallum regollicū tidum symle si gedon. æfter þyſum ſealum  
omnibus regularibus horis ſemper agatur. Poſt hoſ pſalmos  
an lytel ſwa ſe regol bytt ⁊ ealne ſumor hit gedafenap beo  
paruiffimum, uti regula præcipit et tota æſtate conuenit, fiat  
fyrſt ⁊ fæc utaganre ſcole mid larewe to neode  
interuallum. Egreſſa ſchola<sup>1</sup> cum magiſtro ad neceſſitudinis  
bryce oþre buton þu þe behofiaþ on cyrcean gebedum under-þeodde  
uſum, ceteri niſi qui indigent in eccleſia orationibus dediti  
ſittan. æfter þyſum fylían dægés lofsangas. æfter  
reſideant. Poſt hoc ſequantur diei laudes. Poſt: miſerere mei  
hi togeicean twegen ſealmas for cyneg ⁊ cwene ⁊ hiwcūþum  
*deus*. addant duos pſalmos pro rege reginaque et familiaribus.  
⁊ þam geendedum ſingan antefn  
Beati quorum, et inclina domine. Quibus finitis cantent anti-  
be rode ſyþþan antefn be ſcē marian ⁊ be  
phonam de cruce; Inde antiphonam de<sup>2</sup> ſancta maria, et de  
þā halgan þæs arwyrþnys on anwyrðre ys wyrþud cyrcean oþþe gif læſſe  
ſancto cuius ueneratio in præſenti colitur eccleſia, aut ſi minus  
byþ be þære ſtowe halſunge æfter þam ys geganne to  
fuerit, de ipſius loci conſecratione. Poſt quas eundum eſt ad  
uhtlicum lofsangum de eallum halgum ſingende antefn  
matutinales laudes de omnibus ſanctis, decantando antiphonam  
to wyrþunge þæs halgan þam þ portic to þam byþ faren ys gehalgud  
ad uenerationem ſancti cui porticus ad quam itur dedicata  
æfter þam lofsangum for forþfarendum gif þæt leohte dægés ſwa hit  
eſt. Poſt quas laudes pro defunctis. Quod ſi luce diei ut  
gedafenap geendud byþ ongynnān primſang buton bellan tacne  
oportet finitum fuerit, incipiant primam abſque tintinnabuli ſigno.  
gif ellesbu gebidan leoht ⁊ gecnilledum tacne hi beon gegaderude  
Sin autem expectent lucem. Et pulſato ſigno congregentur  
to primſange þærafter geendedū prime twegen ſealmas  
ad primam. Deinde finita prima, duos pſalmos: Domine, ne in  
⁊ ſingan æreſt for  
furore tuo · II · et miſerere mei *deus* · I · canant. Primum pro

<sup>1</sup> MS. scola. <sup>2</sup> de, first word of Fol. 8a.

- Ʒ þonne ærest for þæs lichaman costnunge  
130 mid precen. *Proba nos domine. Non ueniat nobis*  
*domine pes superbiae. Ʒ Animae fratrum et sororum.*  
*nostrarum requiescant in pace. Ʒ collectan. Ure*  
*igne sancti spiritus. Ʒ oðre. Inueniant quæsumus domine. Ʒ*  
*swa hi singan þa seofan penitenciales seal-*  
135 *mos. Ʒ þar-be-twynan. Inclina domine. mid*  
*gewunelicum þeawe. þysum soðlice ge-*  
*endodum. licgan hi ealle eadmodlice*  
*astrehte æt-foran þam weofode. buton*  
*ælcere cnucunge oððe styrunge. oð hit*  
140 *beo eal gefylled. Ʒ þa geendode. singon pa-*  
*ter noster. Ʒ þas twegen sealmos. In te domine sperau.*

129 MS. lichoman.

141 twegen, mistranslation as explained in the introduction.

fæscas costunge mid benen  
carnis temptatione cum precibus: Proba nos domine, et Non ueniat

þæne æftran soblice for  
nobis pes superbiae, et collecta: Ure igne. Sequentem uero pro  
forþgewitenum broþrum mid

defunctis fratribus, cum collecta: Inueniant quæsumus domine,

7 swa mid þeawe gewunelicū  
et prece: Animæ fratrum nostrorum, et sic more solito

dædbote sealmas foryrnan estelice betwux gesettum sealme  
poenitentiae psalmos percurrant deuote, interposito psalmo:

þisum geendegum æfterfylige halig ben þa mid eallum  
Inclina domine. His uero finitis subsequatur lætania quam universo

þeawe gewunelicum astrehte eadmodlice nanum forlætenum tacne gecnucedū  
more solito prostrati humiliter nullo excepto signo pulsato

hi gefyllan þære gefylledre æfter gebed drihtenlic betwux si gesungen  
compleant. Qua expleta post orationem dominicam intercanitur

sealm  
psalmus: In te domine speraui. II. consequentibus precibus et

orationibus.

PREFACE  
TO ÆTHELWOLD'S "DE CONSUETUDINE".

Cod. Cotton. Tib. A. III.

(Fol. 3—6.)

Procemium Regularis Concordiae Anglicae Nationis Monachorum Sanctimonialiumque Orditur:—

Se wuldorfulla witudlice                      cristes gefultumigendre gyfe      englisra  
Gloriosus    etenim    Eadgar Christi opitulante gratia Anglorum  
      ȝ oþra            þeoda      wiðinnan    embhwyrft    brittisce      iglandes  
ceterarumque gentium    inter    ambitum    Brittanicae    insulae  
wunigendra cincg æðelboren fram onginnendre<sup>1</sup> hys    cyldhades    ylde    þeah þe  
degentium Rex egregius ab    inuente    suae    puritiae aetate, licet  
swa swa    seo    gewunaþ    yld    myslicum    bruce    ðeawum    ȝ swa    þeah  
      uti    ipsa    solet    aetas    diuersis    uteretur    moribus; attamen  
gesyhþe    mid    godcundre    æthrinen    abbude    sumon    geornfullum    mynegiendum  
respectu    diuino    attactus abbate quodam assiduo    monente,  
      ȝ    cynelicne    rihtes    geleafan    weg    geswuteligendum    ongann    mærlíce  
ac regiam catholicae fidei uiam demonstrante, cepit magnopere  
god    ondrædan    lufian    ȝ    wurþian    seinendum    litlun    þæt    æt-hwega    geleafan  
deum timere, diligere, ac uenerari. Radiante    paulatim    fidei  
spearcan            ydelnysse    mid    slæwþe    adiligud            acwunce            mid    hwylcum  
scintilla ne otiositatis torpore explosa delitesceret.    Quibus  
      haligra    worca    gearnungum    on    hatne    fullfremednysse    wylm  
sanctorum operum    meritis    in    feruidum    perfectionis ardorem  
beon onæled he mihte geornfullice asmeagian    carfull    he    ongann. afun-  
      accendi    ualeret    studiose    percunctari    sollicitus    cepit. Com-  
denum gewislice    þæt    þa    halgan    mynstru    on    myslicum    hys    cynerices    stowum  
perto etenim quod sacra coenobia diuersis sui regiminis locis  
tororene ȝ for-nean drihtnes    ures    hælendes    cristes    þeowdom    for-lætene  
diruta ac    pæne    domini    nostri    ihu    xpi    seruitio    destituta  
gymealaslice                      drihtnes    onbryrd    mid    gyfe    mid    micelre  
neglegenter tabescerent, domini compunctus gratia cum magna

<sup>1</sup> MS. ongimendre.

modes blisse efstende æghwar stowa gerysenlice  
 animi alacritate festinando, ubicumque locorum decentissime  
 geendstalude ⁊ ut-adræfdum gymeleasra preosta fylþum na þ  
 restaurauit, eiectisque neglegentium clericorum spurcitiis, non  
 an munecas ac eac mynecyna eac fæderum ⁊ moddrum  
 solum monachos uerum sanctimoniales etiam patribus matribusque  
 gesettum to godes þeowdome æghwar geond swa mycele hys rices  
 constitutis ad dei famulatum ubique per tantam sui regni  
 rymþe estfullice he gesette ⁊ mid godum eallū gego-  
 amplitudinem deuotissime constituit, bonisque omnibus locu-  
 diendum bliþe he gewelegude cynelice witudlice gebrocen þenunge  
 pletans gratulabundus ditauit. Regali utique functus officio  
 swaswa hyrða hyrde carfull fram reafum ortrywra geaglum  
 ueluti pastorum pastor sollicitus a rabidis perfidorum rictibus  
 swylce gynigendum wulfa gomum ⁊ hracū þa sceap þe drihtnes for-  
 uti hiantibus luporum faucibus oues quas domini lar-  
 gyfendre gyfe geornfull he gegaderude bewerigende he generude ⁊ ge-  
 giente gratia studiosus collegerat muniendo eripuit; con-  
 mæccean mynecyna mynsterclusan swa unearges  
 iugique suae Ælþrype. Sanctimonialium mandras ut impauidi  
 mid gewunan hyrdes heo bewerude swyþe wærlice he bebead þ witudlice  
 more custodis defenderet, cautissime praecepit ut uidelicet  
 wæpnummann wæpnummann wifmann wifmannum buton ænigre wenan twyn-  
 mas maribus femina feminis sine ullo suspicionis scru-  
 unge geheolpe regullicre witudlice haliges fæder rihtincge  
 pulo subueniret. Regulari itaque sancti patris benedicti norma<sup>1</sup>  
 wyrþlice onfangenre ge abbudas swyþe manega ge eac abbudissan  
 honestissime suscepta, tam abbates perplurimi quam abbatissae,  
 mid him underþeoddum gebroþra ⁊ swystra geferscypum halgena  
 cum sibi subiectis fratrum sororumque collegiis sanctorum  
 fylían fotswaþu mid anum geleafan na swa þeah mid anum beawes gewunan  
 sequi uestigia una fide non tamen uno consuetudinis usu  
 to-geflites mid mycelre bygðan geblissunge mid þylcum witudlice  
 certatim cum magna studuerint hilaritate. Tali igitur ac  
 ⁊ þus mycelū bigendge þes foresæða cyncg mærlíce gegladnd diglu  
 tanto studio praefatus rex magnopere delectatus archana  
 gehwylce mid geornfulre care smeagende synoblice gemot æt wintanceastre  
 quaeque diligenti cura examinans synodale concilium quintoniae

<sup>1</sup> norma, first word of fol. 3b.

beon gedemde 7 þar word mynegyendlice 7 gesibsume on bocfelle  
 fieri decreuit, illucque uerba exhortatoria ac pacifica pitacio  
 hlutturlice awritenne swyþe eadmod he asende 7 ealle cristes  
 luculentissime caraxata humillimus destinauit, cunctosque christi  
 onbryrd mid gyfe he myngude þæt hie fenhwære mid gelicum þeawas<sup>1</sup>  
 compunctus gratia monuit, ut concordēs aequali consuetu-  
 gewunan halige 7 acostnude<sup>2</sup> geefenlæcende fædras regulice  
 dinis usu sanctos probatosque imitando patres regularia  
 bebodu mid fæstum gebances ancran gehealdende nate-hwon twy-  
 praecepta tenaci mentis anchora seruantes nullo modo dissen-  
 iccende ungeþwærudon þ na ungelic 7 mislic anes regulas 7 anes  
 tiendo discordarent, ne impar ac uariis unius regulae ac unius  
 eþeles gewuna bysmorlice tale haligre drohtnunga ongebrohte  
 patriae usus probrosae uituperium sanctae conuersationi irrogaret.  
 ʒyses heah-yldestan cyniges mid smeagre mynegunge gastlice  
 Huius praecellentissimi<sup>3</sup> regis sagaci monitu spiritaliter  
 onbryrde na þ an bisceopas ac eac swylce abbudas 7 abbutissan  
 compuncti non tantum episcopi uerum etiam abbates ac abbatissae  
 þæt swylcne 7 swa micelne hi geearnudon habban lareow uppastrehtum  
 quod talem ac tantum meruerunt habere doctorem erectis  
 to roderum handum ormæte heah sittendum þancas will fægene  
 ad aethera palmis immensas celsi throno grates uoti compotes  
 gereccean hyna yldon witud sona hys hæsum mid ealre modes  
 referre non distulerunt. Nam ilico eius imperiis toto mentis  
 smeunge bliþelice hyrsumigende 7 haliges ealdres ures  
 conamine<sup>4</sup> alacriter obtemperantes sanctique patroni nostri Gre-  
 lara mid þam þæne eadigan mynian he higde  
 gorii documenta quibus beatum Augustinum monere studuit,  
 þ na þ an romaniscra ac eac swilce frenciscra wyrþlice  
 ut non solum romanarum<sup>5</sup> uerum etiam gallicarum<sup>6</sup> honestos  
 cyrcena gewunan niwre engla cyrcan gewlitigende he gesette  
 aecclesiarum usus rudi anglorum aecclesia decorando constitue-  
 wyrþigende togeclipeðū floriscū monecū þæs eadigan 7 eac þæs healican  
 ret recolentes accitis florens beati Benedicti, nec non praecipui  
 mynstres. þæt brymum ys geneuned naman munecum æghwylce  
 coenobii quod celebri gent nuncupatur uocabulo monachis, quaeque  
 of wyrðum hyra þeawum wurþfulle gegadriendre swaswa beon hunigcamb  
 ex dignis eorum moribus honesta colligentes, uti apes fanu

<sup>1</sup> MS. þeawas. <sup>2</sup> MS. acos. <sup>3</sup> MS. praecellentissime. <sup>4</sup> MS. conanime.  
<sup>5</sup> MS. romanae. <sup>6</sup> MS. gallia, with a hole obliterating the last syllable-*rum*.

teares mid mislicum felda blostmum on anre hyfe swa þas  
nectaris diuersis pratorum floribus in uno alueario, ita has  
þeawa gewunan to lifes wyrþnysse ⁊ regulicre gehealtsumnesse  
morum consuetudines ad uitae honestatem et regularis obseruantiae  
werednesse ⁊ frā þam þe weg cynelicne beboda drihtnes  
dulcedinem, ut ab his qui<sup>1</sup> uiam regiam mandatorum domini  
buton gylpes leahtre mealclipe na gyt eadmodlice stæppað ut-anyddre  
absque iactantiae uitio lactei adhuc humiliter incedunt, depulso  
snoffan æmylnysse buton ceorunge æwlice drence beon abyrged mid  
nausiae tedio sine querela legitime haustu degustari liben-  
lufwendum ⁊ grædige mid luflicre hi mihton beon gefyllede estfulnesse gemet-  
tissimo ac auidi amabili possent impleri deuotione tem-  
lice mid<sup>2</sup> mycelum ⁊ fremfullū gesceades todale cristes middaneardes  
perante cum magna ac sūtili rationis discretione christi mundi  
hælendes gefultumigendre gyfe on þysse gebwædan gesetton bec  
saluatoris opitulante gratia, hoc exiguo apposuerunt catlicello.  
⁊ na witudlice syndrige gif hyra ⁊ na gewyrþe fyndeale on hyra wisan  
Ne igitur singuli si suam quod absit adinuentionem suapte  
pristfulle gecuran þæne mærustan halige hyrsumnysse wæstm  
praesumptos<sup>2</sup> eligerent, excellentissimum sanctae obedientiae fructum  
sumre wyrþerwyrðnesse wrytan on unnet beswicene earmlice for-leton  
alicuius arrogantiae fastu inopinate seducti miserabiliter amitterent  
⁊ oððe neah ma þænne munecas oððe menn wæron  
ac Sarabaitae uel fere potius quam monachi aut homines uide-  
geþuhte æwlice behat drihtne urn<sup>3</sup> hælendū criste anmode hy beheton  
rentur legitimi uotum dno nro ihu chro unanimes nouerunt,  
⁊ mid wedde gastlicum hi gefæstnudan hi life gesipan georce regules  
pactoque spirituali confirmauerunt, se uita comite iugo regulae  
under-þeodde þas amearcudan þeawa gewunan gemænelicre openlice  
deditos has adnotatas morum consuetudines communi palam  
healdan drohtnunge ofer æghwylc on diglum gebedhuses  
custodire conuersatione. Ceterum unusquisque secretis oratorii  
stowum on swa micelum swa haliges gastes gyfe mildelice on-tiht  
locis in quantum sancti spiritus gratia clementer instiga-  
synder-lypum gewitan gode mid godra weorca wæccæan  
uerit peculiaribus teste domino cum bonorum operum uigilantia  
rædlice bruce gebedum þæt to-sopan se æþela þyses  
consulte utatur orationibus. Hoc etenim Dunstanus egregius huius

<sup>1</sup> qui, first word of Fol. 4a.      <sup>2</sup> MS. presumptuos.

<sup>3</sup> MS. nrūm.

eþeles ærce-bisceop mid forewitigum þurhblawen gaste to getrym-  
 patriae archiepiscopus praesago afflatus spiritu ad corrobo-  
 menne þæs foresædan sinoblicre gegaderunge gemot gleawlice ⁊  
 randum praefati sinodalis conuentus conciliabulum prouide ac  
 wislice to-gehihte þæt gewislice nænig muneca oððe æniges  
 sapienter addidit, ut uidelicet nullus monachorum uel alicuius  
 heahran bades wer obbe neoperan diglu mynecyna dystig  
 altioris gradus uir uel inferioris secreta sanctimonialium audax  
 ingan farendra geþristlæhte ⁊ þa þe gastlices anwealdes  
 ingredi lustrando praesumeret. Et hi qui spiritualis imperii  
 ealdorscype to lare note na to weoruldlicre ricetere  
 prioratum ad disciplinae utilitatem non ad secularis tyrannidem  
 mihte ofer hig begaþ swa hyra swa se eadiga mynegab  
 potentatus super eas exercent, ita suum ut beatus hortatur Ysi-  
 digla gemetlice foresceawian to-gang ⁊ hyra  
 dorus secretorum temperate praeuideant accessum, ut earum  
 regulas gehealdrumnesse nates-hwon ongean cweþan þæt sylfe  
 regulari obseruantiae minime contra dicant. Id solum modo  
 riht-gelyfedrum regulicum geoece under-þeoddū to begymenne we gedemdon  
 catholicis regulari iugo deditis ad tendendum censuimus<sup>1</sup>,  
 na ⁊ þa þe on gewunan fædra for þæne cinge ⁊ wel-dondum of þæra  
 ne eam quae usu patrum pro rege ac benefactoribus quorum  
 wel-dædum criste gyfendum we synd fedde þingrædene on gebede ge-  
 beneficiis christo largiente pascimur intercessionis oratione con-  
 wunlice we singaþ mid micelre swiftnysse singende god swyþor to  
 suete canimus nimia uelocitate psallendo dominum potius ad  
 yrsunge unbesceawudlice þæt na sig forþ-clypian þænne foresceawud-  
 iracundiam inconsiderate quod absit prouocent, quam prouide  
 lice to synna forgyfenysa innlapan swa witudlice minegiende fæder  
 ad peccaminum ueniam inuitent. Ita igitur hortante patre  
 urum ealle to-dælendlice singende hy dryman ⁊  
 nostro Benedicto omnia distincte psallendo modificentur, ut  
 geþange ure geþwærige stæfne ure ⁊ ⁊ si gefylled þæt apostolice  
 mens nostra concordet uoci nostrae, et impleatur illud apostolicum,  
 ic since on gaste ic singe ⁊ on geþance gif soþlice for ænigre neode  
 Psallam spiritu, psallam et mente. Si autem pro qualibet ne-  
 ahwæt wiþutan gemænne regulices beawes gewunan  
 cessitate quid extra communem regularis consuetudinis usum

<sup>1</sup> censuimus, first word of Fol. 4b.



to-icenne byþ swa lange hyt si gedon oð þæt se intinga for  
addendum fuerit, tamdiu agatur, quo adusque negotium pro  
þam hit ys gedon cristes gefultumigendre gyfe si gebet ⁊ þæt for-  
quo agitur christi opitulante gratia melioretur. Et ut con-  
hogudre wiperwerdnyssse wrytan þancfullust hyrsumnyssse si begiten wæstm  
tempto arrogantiae fastu gratissimus obedientiae acquiratur fructus  
⁊ grad se regullica an þam ys geboden þ nanþineg na do se munnc  
et gradus ille regularis in quo praecipitur, ut nihil<sup>1</sup> agat monachus,  
buton þæt gemænes mynstres regul opþe yldrena syn geminegude  
nisi quod communis monasterii regula uel maiorum cohortantur  
bysena geornlicost si gehealdon<sup>2</sup> nates-hwon leng  
exempla, diligentissime custodiatur, nequaquam ulterius prae-  
bristlice gēwunan si healdan<sup>2</sup> mid dyrstignysse buton geþeahte sinoplicum  
sumptuose usu teneatur temerario nisi concilio sinodali  
gecoren ⁊ betæht mid gesceade mægena ealra meder fram  
electum traditumque cum discretione uirtutum omnium matre ab  
eallum byþ riht-gelifedum on fore-specenum witudlice sinoplicum ge-  
uniuersis fuerit catholicis. Praefato equidem synodali con-  
mote þæt to understandenne micclum ealle gedemdon  
ciliabulo hoc ad tendendum magnopere cuncti decreuerunt ut  
abbuda ⁊ abbutissena cyre mid cynoges geþeahte ⁊ mid ræde  
abbatum ac abbatissarum electio cum regis consensu et concilio  
haliges regules wære gedon mid lare bisceopa eac cyre  
sanctae regulae ageretur documento. Episcoporum quoque electio  
eall-swa abbuda locahwar on setle bisceoplicum monecas regullice  
uti abbatum ubicumque in sede episcopali monachi regulares  
drohtniab gif unnendre gyfe swylcre þeoginge þar  
conuersantur, si domini largiente gratia tanti profectus inibi  
munnc beon gemett mæg bā sylfum gemete hit si gedon na oþrum  
monachus repperiri potuerit eodem modo agatur nec alio  
ænigum gemete þænne bære sylfan hi synt drohtnunge fram ænigū  
quolibet modo dum eiusdem sunt conuersationis a quoquam  
si geþristlæht gif soþlice dysigdome gelettendum opþe synnum  
praesumatur<sup>3</sup>. Si autem imperitia impediendae uel peccatis  
geearnedum swylc þe swa myceles hades wyrþscype wyrþe sig on  
promerentibus talis qui tanti gradus honore dignus sit in  
þære sylfan geferrædene beon gemet na mæg of oþrum cūþum  
eadem congregatione repperiri non potuerit, ex alio noto

<sup>1</sup> MS. nichil. <sup>2</sup> Note difference in spelling.

<sup>3</sup> praesumatur, the latter half of this word begins Fol. 5a.

moneca mynstre mid anrædum cingces 7 gebroþra 1 þam beon  
monachorum monasterio concordi regis et fratrum quibus dedi-  
gehalgod he scal geþeahste si gecoren se gehadud gewislice bisceop  
cari debet consilio eligatur. Qui ordinatus uidelicet episcopus  
on eallum þæne sylfan þeaw regulicne mid munecum hys þæne  
in omnibus eundem morem regularem cum monachis suis quem  
se abbud hylt regulic mid geornfulre gemene 7 swyðust mid  
abbas tenet regularis diligenti cura et magnopere excel-  
ormætre ealneweg buton geswicunge gehealde ne bisceop-hades  
lenti iugiter sine intermissione custodiat; nec episcopatus  
intingan regulas beboda ofer-prut oppe ofer-gyttol þristlice betwyx-  
occasione regulæ praecepta tumidus uel obliuiosus temere inter-  
sende ac swa mycelum swa he ofer-stihþ 7 weorce weoruldlicra  
mittat, sed quantum excellat et opere. Secularium uero  
ealdor-scype 2 na to mycelre hryre hynþe ealswa hwilum gelamp  
prioratum ne ad magni ruinam detrimenti uti olim acciderat  
earmlice become mid micelum embe-þance 7 mid amansumunge  
miserabiliter deueniret magna animaduersione atque anathemate  
beon onfangen mynstrum on halgum wislice forbeodende cingces huru-  
suscipi coenobiis sacris sapienter prohibentes regis tantum-  
þinga 7 cwene hlaforðscype to haligre stowe munde 7 to cyriclicre  
modo ac reginae dominium ad sacri loci munimen, et ad aeccle-  
æhte fultume mid willan symle gyrgan gewis-  
siasticae possessionis augmentum uoto semper efflagitare opta-  
cendlicum ealra-snoterlicust hig heton to cyneges soþlice neode 7  
bili prudentissime iusserunt. Ad regis uero obsequium et  
cwene fæderas mynstra 7 moddra swa oft framige 1 to  
reginae patres monasteriorum matresque quotiens expedierit ad  
haliges myntres þam hi ofer-sint note mid godes ege 7  
sacri coenobii cui praesunt utilitatem cum domini timore et  
regules gehealtsumnysse eadmodlice to-gan ricum na  
regulae obseruantiae humiliter accedant. Potentibus uero non  
for intangan to-gereordigenne ac for mynstres note 7  
causa conuiuandi sed pro monasterii utilitate atque de-  
bewerunge swa oft fremige ongean-gangende wiþinnan oppe wiþutan  
fensione quotiens expedierit obuiaiidi intra infraue monas-  
mynster leafe hi habban ridende soþlice oppe feþan fær  
terium licentiam habeant. Equitando autem uel pedites iter

<sup>1</sup> framige, the commoner spelling is found four lines below.

donde na ydelum spellum hi geæmtigan ac oþþe sealmsangum hig þeawian  
 agendo non otiosis fabulis uacent, sed uel psalmodiis inseruiant  
 oððe be þinge nead-behæfum on alyfedum timan hi specan þiss besce-  
 uel de re necessaria opportuno tempore loquantur. Hoc con-  
 awigende þæt tida regollice na ridende ac of horsum  
 siderantes ut horas regulares non equitando, sed de equis de-  
 lihtende cneowigende buton dæg freols hit beo gedafenlice swaswa  
 filiando genuflectentes nisi dies festiua fuerit conuenienter ut  
 hi magon mid godcundre onbryrnyse hi gefyllan sibigende soþlice  
 potuerint cum diuina compunctione compleant. Iterantes uero  
 na gunglingas ac geþugene bæra mynegunge hi beon gebeterude  
 non iuuenulos<sup>1</sup> sed adultos quorum ammonitione meliorentur  
 mid him on geferscype gelædan æt ham soþlice wunigende na þæt an  
 secum in comitatu ducant. Domi uero degentes non solum  
 gebroþru ac eac abbudas sam-gunge oððe cildru mid earmum  
 fratres sed etiam abbates adolescentes uel puerulos non brachiis  
 clyppende oððe mid lippū leohtlice cyssende ac mid lufwendum modes  
 amplexando uel labris leuiter deosculando, sed caritatio animi  
 willan buton wordum hiwigendum arwyrþlice mid micelum wærscape  
 affectu sine uerbis adulatores reuerenter cum magna cautela  
 lufian ne to hyrsunnysse syndrige ænigne hyra ne  
 diligant. Nec ad obsequium priuatum quempiam illorum nec  
 huru under gastlices þinges girnince ænypigne ut-lædan geþristlæcean  
 saltem sub spiritualis rei obtentu solum deducere praesumant,  
 ac ealswa se regul byt under<sup>2</sup> hys hyrdes wæccan ⁊ gymene syngallice  
 sed uti regula praecipit sub sui custodis uigilantia iugiter  
 wunige ne se hyrde<sup>3</sup> mid syndrigum ænigum cilde buton þriddan  
 maneant, nec ipse custos cum singulo aliquo puerulo sine tertio  
 se gewitnyss æt-stande to-farenne leafe hæbbe ac mid gewunan mid  
 qui testis assistat migrandi licentiam habeat, sed solito cum  
 ealre scole gif þing gesceadlic swa gyrnþ byder neod ys under  
 tota scola si res rationabilis ita exigerit quo necesse est sub  
 swigean oððe sealm-sangum on-beowigende mid bletsunge he fare tuna  
 silentio uel psalmodiis inseruiendo cum benedictione eat. Uillarum  
 soþlice embe-fær buton neod micel to-genyde ⁊ ned-behefes  
 autem circuitus nisi necessitas magna compulerit, et necessariae  
 gerades to-dal þæt dihte ⁊ soifte worigende nates-hwon gelom-læcean  
 rationis discretio hoc dictauerit, uagando nequaquam frequentent.

<sup>1</sup> iuuenulos, first word of Fol. 5b.

<sup>2</sup> MS. unde. <sup>3</sup> MS. hyrdes.

woruld-manna soþlice gebeorscypas buton færunga færes liþnys un-  
 Secularium uero conuiuia ni forsan itineris hospitalitas in-  
 myndlunga ofer-becume on nane wisan mid þrystnysse dyrstigre na  
 opinare superuenerit, nullo modo ausu temerario nec  
 þa ealdras na þa under-þeoddan geneosian geþrystlæcean bigleofan mid  
 praelati nec subiecti adire praesumant. Victum cum  
 gewihtes gemete ⁊ getele scrud fæsten for-hæfednesse  
 pondere mensura et numero uestitum ieiunium abstinentiam  
 wæccean swigean hyrsumnesse god ⁊ oþre gehwylce þa  
 uigiliam taciturnitatem obedientiae bonum et cetera quaeque quae  
 mund-boran ures þæs eadigan benedictes gesetednesse wyllice we on-fengon  
 patroni nostri beati BENEDICTI traditione uoluntarie suscepimus  
 drihtnes ures hælendes chr̅es geunnendre gyfe mid eallū mægenum gehealdende  
 domini nostri ih̅u chr̅i annuente gratia totis uiribus custodientes  
 be gewunelicum þæs haligan regules þeawum samþe fr̅a þam fore-sædan  
 de consuetis sanctae regulae moribus tam a praedicto  
 fæder benedictes samþe fram haligū æfter-fyligendū ⁊ geefenlæcendum hys  
 patre Benedicto, quam a sanctis sequacibus et imitatoribus suis  
 dælmaelum mid þæs micelum domes to-sceade mid singalū gehealdæ gewunan  
 partim cum magna examinis discussione iugi custoditis usu  
 fore-sædan cynges mynecgunge gegodude ⁊ yldrena hæsum getrymede car-  
 praedicti regis monitu freti ac patrum imperiis confisi solli-  
 fullice eallswa we be-heton on swa micelum swa mihta helpa ⁊  
 cite uti polliciti sumus in quantum uires suppetent, et  
 gastes haliges gyfu on-tiht to lufwendre broþorlicre annysse  
 spiritus sancti gratia instinxerit ad caritatiuam fraternae unitatis  
 gehealdsumnesse writende uton-onlyhton þæt fram him eces lifes  
 custodiam scribendo dilucidemus ut<sup>1</sup> ab ipso aeternae uitae  
 edlean ealle anrædlice ⁊ blipelice gehealdende  
 remunerationem cuncti concorditer et gratulabunde conseruantes  
 on-fon se þe deþ an-mode þæt ys anes þeawes eardian on huse  
 recipiant qui facit unanimes, id est unius moris habitare in domo.  
 þar ys cyning god godes ⁊ fæmnan sunu se mid fæder ⁊ halgū  
 Ubi est rex deus dei et uirginis filius qui cum patre et spiritu  
 gaste leofaþ ⁊ rixaþ god on worulda woruld  
 sancto uiuit et regnat deus in saecula saeculorum, Amen.

<sup>1</sup> ut, first word of Fol. 6a.

Codex No. 265. Corp. Chr. Coll. Cant. Fol. 237, et seq.

### ÆLFRIC'S ABRIDGMENT.

"Excerpta ex institutionibus monasticis Ethelwoldi Episcopi Wintoniensis compilata in usum fratrum Egneshamnensium per Aelfricum Abbatem." <sup>1</sup>

(Fol. 237.)

Aelfricus Abbas Egneshamnensibus *Fratribus* salutem in Christo. Ecce uideo uobiscum degens uos necesse habere quia nuper rogatu Aethelmaeri ad monachicum habitum ordinati estis instrui ad mores monachiles dictis aut scriptis; ideoque haec pauca de libro consuetudinum quem Sanctus Athelwoldus Uintoniensis Episcopus cum Coepiscopis et Abbatibus tempore Eadgari felicissimi Regis Anglorum undique collegit ac monachis instituit obseruandum scriptando demonstro. Eo quod hactenus praedictus libellus urae fraternitati incognitus habetur. Fateor me ualde timide idipsum sumere, sed nec audeo omnia uobis intimare quae in Scola eius degens multis annis de moribus seu consuetudinibus didici; ne forte fastidientes distractionem tantae obseruantiae nec saltem uelitis auditum praebere narranti, tamen ne expertis tam salubris doctrinae remaneatis, aliqua quae Regula nostra non tangit huic cartulae insero uobis quae legenda committo, addens etiam aliqua de libro Amalarii Presbiteri. Ualete feliciter in Christo. Kalendis enim Octobris exceptis dominicis et festiuis diebus primo diluculo prima canenda est, cum septem psalmis et laetaniis; deinde uacent lectionibus usque quo signum tertie insonuerit. Cal-

1a hora

3a hora

<sup>1</sup> Table of Contents to Codex C.C.C.C. no. 265.

ceant se tunc et lauent et orationes faciant  
scola simul et seniores singillatim et spargant  
se<sup>1</sup> aqua benedicta. Finita tertia, fiat prima missa,  
postea capitulum. Post sextam horam faciant missam 6a hora  
de die qua finita decantent nonam, nam de ceteris 9a hora  
Regula Sancta dicit: Omni die ter faciendae sunt orationes,  
tres in oratorio, tres in nocte, audito primo signo,  
tres ante primam, tota aestate et in hieme ante tertiam  
tres post completorium cum compunctione spiritali ac  
benedictione commendantes se Domino et aspergentes se  
aqua sanctificata et lectulos eorum omni nocte. Pro Rege  
et pro benefactoribus omnibus horis duo psalmi canendi  
sunt cum dominica oratione et precibus et oratione. Sta-  
tim post nocturnam decantent: Domine ne in furore tuo,  
primum. Exaudiat te Dominus. Post matutinas: Beati quorum.  
Inclina Domine, coniunctim sub una collecta illius horae  
post primam: Domine ne in furore tuo .ii. pro temptatione.  
Miserere mei Deus, pro defunctis fratribus post tertiam. Usque  
quo Domine. Miserere mei Deus, miserere mei. Post sextam:  
Deus misereatur nostri. Domine exaudi. i. Post missam etiam,  
Exaudiat te Dominus. Ad te leuavi oculos meos, cum  
precibus tantum et oratione congrua. Post nonam,  
Qui regis isrl̄. De profundis. Post uesperam, Benedixisti Domine  
Domine exaudi .ii. Coniunctim sub una oratione  
ipsius sinaxis . post completorium, Deus in adiutorium meum  
intende. Leuavi oculos meos. Similiter sub una collecta.  
Dominicis uero diebus et festiuis semper post primam, facto  
signo a priore, eant fratres ad capitulum. Quo expleto [et cet.]

<sup>1</sup> se, first word of Fol. 238.

## VITA.\*

The author, Edward Breck, son of the late Lieut. Com. J. B. Breck, U. S. N. and his wife Ellen, née Newell, both of Mass., was born in San Francisco, July 31, 1861, and received his elementary education in the schools of Boston and Newton, and in Germany, whence he returned to America to prepare himself more fully for a German university course, which he did first at Oberlin College, and afterwards at Amherst College. He entered the University of Leipsic in Oct. 1883, and excepting two absences each an half-year in duration, has since enjoyed uninterruptedly the advantages of this institution.

The author has attended the lectures and practical classes of Profs. Drs. Wülcker, Ebert, Paul, Settegast, and Dr. Körting, and begs leave to return to all these gentlemen, as well as to Prof. Dr. Heinze, the Rev. S. S. Lewis of Corpus Christi College, Cambridge, and Mr. F. J. Mackney of the British Museum, his grateful thanks for their advice and assistance. Especially to Prof. Dr. Wülcker, however, the author desires to express his heartfelt gratitude for this gentleman's kindness, which the author feels has been too great ever to be requited.

\* Required to be appended by the statutes of the university.

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Fragment of AElfric's translation of AEt



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